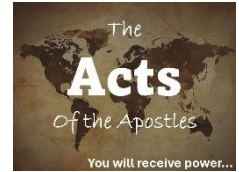




Singing in the Dark Acts 16:1-40 (Lesson #23)



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17-point outline of Chapter 16:1-40:

- 1) Early in second missionary journey Paul and Silas arrived in Derbe and Lystra and they ran into a young man, a believer named Timothy (16:1-2).
- 2) Paul wanted to take Timothy with him and so he had Timothy circumcised (16:3).
- 3) As they traveled through various cities they shared with them the decisions of the Jerusalem council (16:4-5).
- 4) As they traveled through the region of Phrygia and Galatia they were forbidden to speak the word in Asia and so they attempted to go to Bithynia, but the Spirit prevented them from going into Bithynia (16:6-8).
- 5) In Troas, Paul had a vision of a man calling him to Macedonia, he shared this with the others, and they felt God was calling them to preach the gospel in Macedonia (16:9-10).
- 6) So the team left Troas, went to Samothrace and then to Neapolis, and then to Philippi, where they stayed some days (16:11-12).
- 7) On the Sabbath, they went to where followers of Yahweh were gathering for prayer and shared the gospel and a woman named Lydia believed, she was baptized and compelled Paul and company to stay in her home (16:13-15).
- 8) While traveling back to the place of prayer, a woman who had a spirit of divination started following Paul and making declarations about them, ultimately Paul cast the demon out of the girl (16:16-18).
- 9) When her owners saw that she could no longer earn them money, they drug Paul and Silas into the marketplace and leveled false charges against them. The magistrates had them beaten and delivered over to be placed in jail (16:19-23).
- 10) The Philippian jailer had them locked in the inner prison (16:24).
- 11) At midnight while Paul and Silas were praying and singing there was a great earthquake and the doors of the prison were opened, when the jailer saw the doors open he drew his sword intending to kill himself (16:25-27).
- 12) Paul declared to the jailer not to kill himself for no one had escaped and the jailer came and fell at Paul and Silas' feet and asked: What must I do to be saved? (16:28-30)
- 13) Paul called him to believe the gospel, he shared the gospel with the jailer and his household, who all believed and were baptized (16:31-32).
- 14) The jailer washed Paul and Silas' wound and gave them food to eat, all the while rejoicing at what God had done (16:33-34).
- 15) The next day the magistrates sent the police and directed the jailer to let Paul and Silas go free, but Paul refused and because of the unlawful beating, demanded that the magistrates come personally and release them (16:35-37).
- 16) When the magistrates heard Paul and Silas were Roman citizens, they were greatly afraid and came and personally released Paul and Silas and pleaded with them to leave the city (16:38-39).
- 17) Prior to leaving the city Paul and Silas visited Lydia and encouraged the brothers in Philippi (16:40).

16:1-2 - Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. ² He was well spoken of by the brothers at Lystra and Iconium.

Next, we read that Paul and Silas traveled to Derbe and Lysta and a particular disciple was there, his name was Timothy, he was the son of a Jewish woman who had become a believer in Jesus, but his father was a Greek.

It appears that he too had become a believer, we would assume on Paul's first missionary journey (I Tim 1:1-2).

A few things about Timothy:

- 1) We already read that his mom was a Jew (her name was Eunice (II Tim 1:5) and his father was Greek.
- 2) His grandmother's name was Lois (II Tim 1:5).
- 3) It appears that both his mom and his grandmother were believers, likely from the first missionary journey.
- 4) We are told that he was taught the Scriptures (Old Testament) from his youth (II Tim 3:15).
- 5) His name appears a number of times in the Pauline epistles, more frequently than any other traveling companions of Paul.
- 6) His name means: Honoring God.
- 7) He will be the recipient of two of Paul's letters (I and II Timothy).

Further, Luke records that Timothy was well spoken of by the brothers (believers in Lystra and Iconium). The Greek verb "**well spoken of**" (is in the **imperfect tense**) emphasizing that this was a continual witness about this young man.

Vs 3 - Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Paul desired for Timothy to accompany he and Silas on the missionary journey so Paul took and circumcised him and then Luke tells us why: ***because of the Jews who were in those places, for they all knew that his father was a Greek.***

It was likely only a few months ago when the Jerusalem Council determined that Gentiles did not need to be circumcised to be saved. Paul had traveled from Antioch to Jerusalem to meet with the apostles and elders about this very question.

One of the other young protégé's of Paul and man named Titus, Paul did not have circumcised (Gal 2:3).

So why would Paul compel Timothy to be circumcised?

- 1) He was ½ Jew
- 2) A Jew who was not circumcised, might create unnecessary **confusion and hostility** among other Jews.
- 3) Paul is following the broader application of the law of love.

I guess I will close this point with this. Although the Jerusalem Council had decisively declared circumcision unnecessary for Gentile believers, it was still a token of God's covenant with Abraham, and to have Timothy, a half-Jew not circumcised would have caused confusion and possibly even rejection of Timothy and his message.

Paul having Timothy circumcised took that issue of the table as a possible point of contention with Jews.

Vs 4 - As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem.

As they traveled through these Gentile cities, they no doubt continued to share the gospel.

But notice they also **delivered to them for observance**, the decisions the four prohibitions that had been reached by the apostles and elders in Jerusalem. Not to be saved, but likely as we discussed not to be a hinderance to Jewish believers.

Vs 5 - So the churches were strengthened in the faith, and they increased in numbers daily.

In spite of all of Satan's attempts the churches are being strengthened in the faith and they are growing and increasing in the number of followers of King Jesus... DAILY!

Again, we see Paul is all about evangelism, but he is also about discipleship. He is also about seeing people strengthened in their faith.

Can I pause? My main desire for the Truth Seekers is that through our **systematic study of the Scriptures** we would all be **strengthened in our faith**. That we would be conformed to the image of Jesus and **GROW in our faith!**

Vs 6 - And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

So next we are told they went through the region of Phrygia and Galatia. Notice, Luke is still using the pronoun they, “they” went through the region of Phrygia and Galatia. Luke has not joined the team and he is writing what is being shared with him by Paul and Silas.

Then we are told that they were **forbidden by the Holy Spirit to speak the word to Asia**. So it appears that they intended to **penetrate into Asia with the gospel of Jesus**. But we are told the Holy Spirit forbade them to do that.

We do not know the backstory here, but in a way that is not explained, the Holy Spirit prevented them “to speak the word” in Asia.

They were not allowed to proceed east. Had they gone into Asia they would have likely stopped at some of the key cities like **Hierapolis, Colossae, Laodicea, and Ephesus**. They will preach through this area on the **third missionary journey**.

You should have the sense that the **Holy Spirit is guiding and directing them** (now we do not know how the Holy Spirit was directing) but as they attempted to go west the Spirit said “**no!**”

God did not want them to proceed into Asia, but instead to go into the region of Phrygia.

Vs 7 - And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them.

Then they **attempted to enter Bithynia** (to the north) when they had come over against Mysia.

Paul, Silas, and Timothy had traveled through Galatia and were standing at the door in front of Bithynia, which contained large Roman cities on the coast of the Black Sea, but the Spirit of Jesus did not allow them to go there!

INTERESTING NOTE: Here the Holy Spirit is called the Spirit of Jesus. This is the **only time** the Holy Spirit is referred to in this manner. Three other similar places (Rom 8:9; Phil 1:19; I Pet 1:11).

As they stood at the door into Bithynia, and even attempted to go into Bithynia, the Spirit of Jesus forbade them to go there!

APPLICATION: When we find ourselves on unexpected roads, do we consider the possibility that God is in the background supernaturally directing our steps, that we are on mission with Him and He is the director? Can I remind you of something **Solomon said in (prov 3:5-6)?**

Vs 8 - So, passing by Mysia, they went down to Troas.

So, they passed by Mysia and “**they**” went down to the **port city of Troas**. Troas is located on the coast of the **Aegean Sea**.

Vs 9 - And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, “Come over to Macedonia and help us.”

We do not know how long Paul, Silas, and Timothy were in Troas, but a **couple of important things occurred there.**

FIRST, There in Troas, Luke tells us that Paul had a vision, the Greek word is **ὄραμα (horama)**. In this vision there was a man from Macedonia who was standing and urging saying **“Come over to Macedonia and help us.”** This was **possibly a dream**, but we cannot be sure.

We have been told that God has been leading them, but this is very overt.

SECOND, This vision will **open up Europe** to the gospel. Clearly God is the one sending the gospel into Europe.

TO BE HONEST: God could have given this vision to Paul at the very start of the second missionary journey, but instead he led them by the Spirit and then here, he gave Paul the vision, opening the door to Europe.

Vs 10 - And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

A Few Observations here:

- 1) Notice Paul **shared this vision** with the **missionary team**.
 - 2) Upon hearing it Luke writes **immediately “we” sought to go** into Macedonia. Did you see the pronoun? It seems there in Troas, **Luke joined the missionary team**.
 - a. We do not know the details that brought Luke to Troas, but here he is.
 - 3) When Paul shared the vision with the team the **entire team concluded** that **God was calling** them to Macedonia. God was calling the to **preach the gospel to them**.
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Vs 11 - So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis,¹² and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days.

They sailed from Troas and made a direct voyage to Samothrace (an **island** in the **Aegean Sea**).

Then then **next day** they sailed from Samothrace to Neapolis in Macedonia. Neapolis is about 175 miles west of Troas and about ten miles east of Philippi. The **mission team has penetrated Europe!**

Just in passing, it does not appear that they preached in any of those cities but instead were working their way to one of the leading cities of Macedonia. Philippi is not just a leading city in Macedonia, it is a **Roman Colony**.

Then Luke tells us that **“we”** remained in the city for **some days**. We are not told how many, but you will see some of the things that happen there in Philippi.

So you know: History tells us and the **New Testament supports** that there was a **small Jewish community in Philippi** at this time, but it was not large enough to support a Jewish synagogue.

Vs 13 - And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together.

So although Philippi was a leading city in Macedonia, here in the New Testament it appears that it did not have a synagogue, and on the Sabbath rather than going to the synagogue Paul, Silas, and Timothy went to a place of prayer.

Paul had likely inquired if there was a place where those who believed in Yahweh went and prayed and he learned it was outside the gate, down by the riverside.

It appears only women were gathered there and Luke records that they sat down and spoke to the women, we can imagine that what Luke means is **they (all four of them) spoke** to these women who went out to pray about Jesus.

Vs 14 - One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul.

One of the women there, and we are not told how many were there, but one of the women heard Paul. Heard is in the imperfect tense, she did not just hear Paul, **she kept listening to Paul**, her name was Lydia she was from the city of Thyatira, and she was a seller of purples goods.

In antiquity, purple clothing was very expensive because of the cost of the dyes that were involved. She was likely a **wealthy woman** which would mean she likely had **household slaves**.

Luke tells us that Lydia was a worshiper of God, it is possible she was Hebrew, but she could have also been a proselyte. **Bottom line, she was a worshiper of Yahweh**. She was a follower of the True and Living God!

She listened intently to all that Paul was saying and Luke tells us that the **“Lord opened her heart...”**

As we have seen many times, the **sovereignty of God in salvation** is highlighted in the **language that the Lord opened her heart**.

But notice, **she paid attention** to the things that Paul was proclaiming. This highlights the human side of salvation. Over and over again we see these two sides laid down beside each other.

You will see clearly in a second, **but what Luke is saying is that she professed faith in Jesus as the Messiah, she believed on Jesus**. Here we have recorded **the first convert in Europe**.

Vs 15 - And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us.

After she was baptized and her house. So, it appears she had **people from her house who had accompanied her to the riverside to pray**. It appears they too heard the gospel, and Lydia **“and her household” heard, believed, and were baptized, right on the spot**.

After Lydia was baptized, Luke records that she urged **“us”**, OK, one more time and I promise to stop, clearly Luke is there, **she urged us: “If you have judged me to be faithful to the Lord, come to my house and stay.”**

After some back and forth, finally Luke says **she prevailed upon us**, the Greek word means to **compel by applying force**, I suppose we could say she deployed some **hospitable persuasion**.

It seems, reading between the lines that **Lydia’s home** became the **base of operation** for Paul, Silas, Timothy, and Luke in Phillippi.

Vs 16 - As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling.

It appears some time has passed, a day, a week, we do not know, but as the **team was headed back to the place of prayer**, it was as they were going to the place of prayer, they were **met by a slave girl**.

This slave girl had a **spirit**, this is the Greek word **πνεῦμα (pneuma)** and is the same word used in **Holy Spirit**.

She had a **spirit of divination**, the Greek word that is translated divination is the Greek word Πύθων (**Puthon**). This word is a Hapax Legomenon. In Greek mythology this was the name of the Pythian Serpent or dragon that was killed by Apollo. She had the spirit of the serpent.

This **spirit of the serpent** in this case manifested itself as an **evil spirit of divination** and this “**gift**” was nothing more than **demon possession**. But, it brought her owners much gain through fortune telling.

This young slave girl is **doubly abused**. First by a **demon** and second by her human owners who **used her to generate revenue**.

Now I do not believe that Satan or his demons knows the future, but Satan has demons busy in different places and he can know things that you and I at a single time and place would not know. Also, let’s be honest if your wife often knows what you are thinking, so can demons.

And there are things that demons are able to recognize. For example, demons recognized who Jesus was.

Vs 17 - She followed Paul and us, crying out, “These men are servants of the Most High God, who proclaim to you the way of salvation.”

This young girl who was possessed with the **spirit of the serpent**, followed Paul, Silas, and Timothy and began to vocally proclaim: “*These men are servants of the Most High God, who proclaim to you the way of salvation.*”

OK, so demons recognized Jesus, and it appears they can recognize servants of Jesus.

One other point, it seems demons are able to recognize the true gospel. It seems they understand the message, in an intellectual way. They recognize faith in the substitutionary death of Jesus!

WOW, this may seem like a good thing, **but I do not believe it is!** You have a young girl who is demon possessed and **saying things that are true**, but she is a **bad spokesperson because she is possessed by a demon!**

Vs 18 - And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And it came out that very hour.

And this she kept doing, (as you might imagine the **imperfect tense** is here in the Greek), **she kept doing this for many days**, as Paul would come out she would find him, and she would follow him likely screaming.

Then Luke records as this kept happening, Paul became “greatly annoyed” the word is only used twice in the New Testament, but it means to be **pained, troubled, displeased, offended, worn out**, or as the ESV says “**greatly annoyed!**”

Then Paul turned and spoke directly to the evil spirit: “*I command you in the name of Jesus Christ to come out of her.*” And the evil spirit came out of her **at that very time**, the Greek says “**at the hour itself.**”

NOW this does generate a couple questions. **Why did Paul not do this on the first day, why did Paul wait “many days?”** We do not know, but Paul commanded the evil spirit to come out of her and it comes out that very hour.

I hope you see how active the Holy Spirit is in these first 18 verses. The Spirit is guiding, the Spirit is saving, the spirit is delivering people from darkness.

Vs 19 - But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers.

But when her owners saw that the demon had been cast out of her, it is likely that something about her demeanor changed, it seems something was different that they picked upon right away, when her owners saw that their hope of continued financial gain was now gone, they seized Paul and Silas (notice Luke and Timothy are not mentioned).

Her owners seized Paul and Silas and **drug them** into the marketplace, before the rulers of the city.

Seized them and **drug them** into the market place we should imagine that this was a **violent laying on of hands!**

Vs 20-21 - And when they had brought them to the magistrates, they said, “These men are Jews, and they are disturbing our city.”²¹ They advocate customs that are not lawful for us as Romans to accept or practice.”

Having grabbed Paul and Barnabas, they brought them to the magistrates and leveled their charge against them:

- 1) Vs 20b - These men are **disturbing**, these men are **agitating**, these men are **troubling our city**.
- 2) They advocate customs, the Greek word used here is **καταγγέλλω (kataggello)**, it means to **publicly proclaim**, or to **announce**. These men are **publicly declaring customs**, that are **not lawful to receive or to do (practice)**.

Now we don't know what they are referring to, but understand that these are the charges.

At this time Judaism was a legal religion, but Jews were not allowed to proselytize Roman citizens.

Now we would imagine that there will be some type of public hearing for the charges to be heard and understood and the accused to respond to the charges.

Vs 22 - The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods.

But instead, the crowd joined in attacking Paul and Silas. This is mob violence that started due to love of money and has turned into something much uglier. Then the magistrates tore their garments off of them and gave orders to beat them with rods. WOW! Did this go sideways quick!

Vs 23 - And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely.

When they had afflicted them with **πολύς (polus)**, many blows they threw them into the local jail and order the jailer to secure these criminals.

Literally the order was to lock them up and to ensure they do not escape. Remember what Paul told the church in Corinth (II Cor 11:23-25; or I These 2:1-2).

Vs 24 - Having received this order, he put them into the inner prison and fastened their feet in the stocks.

Having received such a serious order, not just to lock them up, but to lock them up and ensure that they do not escape. He put them in the inner prison, he put them in the maximum-security section (inner jail) of his jail.

Failure for the Philippian jailer to keep this charge was punishable by death. So, to ensure they did not escape from his jail, he also fastened their feet in stocks.

Likely the inner jail had no windows, only a single door and was dark, dank, musty, and nasty with only minimal airflow.

Vs 25 - About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them,

It was about midnight, on the night that Paul and Silas had been unlawfully beaten, cast into a maximum security prison, with their feet in stockades and we read that they were praying and singing hymns to God and the prisoners were listening.

Now I do not know what an inner holding cell at the Philippian jail looked like, I suspect it is dark, dank, and nasty. I suspect they are bruised, battered and in pain, I suspect having your feet in stocks was also painful.

With all of this going on, we find that in the literal darkness and in spiritual darkness, Paul and Silas were praying and singing hymns to God. Thus, the title **“Singing in the dark.”**

APPLICATION: The question for you and I, when things do not go as we had hoped, when we find ourselves in spiritual darkness, will we be able to pray (sure) and to sing songs to our great God. Remember what Paul wrote to this very church (Php 4:4).

Notice what Luke tells us; the prisoners were listening to them!

Vs 26 - and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened.

Suddenly, there is a “great” earthquake and the foundations of the prison are shaken. The shaking and shifting of the foundation was so severe that all of the doors were opened and everyone’s bonds were unfastened!

The chains were likely attached to the walls and in this earthquake the chains were disconnected from the walls!

It looks like a get out of jail free card has been played.

Vs 27 - When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.

Due to the earthquake the jailer awoke. He likely traveled some amount of distance and saw that all the prison doors were opened, and supposing that all the prisoners had escaped, he drew his sword and intended to kill himself.

He knows failing to fulfill his responsibilities will result in the loss of his life, he decides to take it himself.

Vs 28 - But Paul cried with a loud voice, “Do not harm yourself, for we are all here.”

But from his personal darkness, he heard a voice, the voice of the man he had recently thrown into the inner prison, the voice of the man he had recently placed his feet in stocks.

From the darkness, this voice, although it was not a song, it was **music to his ears**. This voice declared: **“Do not harm yourself, for we are all here.”**

Vs 29 - And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas.

The jailer called for lights, likely torches or possibly lanterns, he rushed in to the prison, trembling he fell down before Paul and Silas.

The jailer is now the one falling at the feet of the jailed. This whole event has literally scared hell out of him.

Vs 30 - Then he brought them out and said, “Sirs, what must I do to be saved?”

The Philippian jailer brought Paul and Barnabas out of the jail and said: *“Sirs, what must I do to be saved?”*

We would imagine that the jailer had been hearing the songs, he had been hearing Paul and Silas share their faith in Jesus and **here God used the prisoners to win the prison keeper.**

APPLICATION: Maybe you are in a place that is not your own doing. Maybe you have been unfairly targeted, unfairly wronged and you are wondering where is the God you serve in all of this.

Consider that maybe God has brought you to this place to share His great name. Maybe He has brought you into this difficult place to share the light of Jesus in the darkness of the situation. Can you sing in the darkness, can you pray in the darkness, can you trust God, even in the darkness? God does amazing things in those places.

Vs 31 - And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

There it is, **there is the gospel, grace through faith.** Believe in the Lord Jesus Christ and you shall be saved, you and your household.

The same truth applies to your wife, children, and servants. If they will believe on Jesus, if they will place faith in the finished work of Jesus, they shall be saved!

Vs 32 - And they spoke the word of the Lord to him and to all who were in his house.

Then they clearly declared the gospel to him and to all who were in his house. They explained who Jesus was, they explained what Jesus had done.

After Paul and Barnabas explained the gospel to the Philippian jailer and his entire house, after they walked them through what it meant to place faith in Jesus, the jailer and his entire house believed.

Vs 33 - And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family.

The jailer took Paul and Silas, that same hours, washed their wounds and then he and his family were baptized.

This is the first time Paul and Silas' wounds have been treated since they were inflicted, and they are treated by the jailer who was assigned to keep them secure.

This is all happening at the jailer's home. Salvation has come to the home of the Philippian jailer. The gospel made it to him because of the wrong that was executed on Paul and Silas.

I am always amazed how God takes bad things and turns them around to accomplish good things.

Vs 34 - Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God.

Then the Philippian jailer brought them into his house, this gives the impression that his house was not in, but very close to the jail. Then the jailer set food before Paul and Silas. Here we see the jailer being hospitable and caring for his new brothers in Christ (Heb 13:1-2).

And the Philippian jailer along with his whole house rejoiced, for they had believed in God, they were saved, they had given their life to Jesus. Here is another by-product of salvation. JOY (see Phil 4:4).

Vs 35 - But when it was day, the magistrates sent the police, saying, "Let those men go."

Morning dawns and the magistrates send the police to the Philippian jail and direct the release of the men they had wrongfully imprisoned and wrongly beaten!

The word translated police here is the word that in Latin mean the lictors. They were Roman civil servants who protected the magistrates and carried out their commands. They carried the *fasces* as a symbol of the magistrate's power.

Vs 36 - And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore come out now and go in peace."

The jailer finds Paul and Silas and says, good news, or at least what he thinks is good news, go in peace.

Vs 37 - But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out."

But Paul responded, they have beaten us publicly uncondemned men who are Roman citizens, and then they threw us in prison and they did this all without a trial. Now they want to slip us out of prison secretly.

The magistrates had broken Roman laws and beating a Roman citizen without a trial is a BIG DEAL!

Vs 38 - The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens.

Then the police returned to the magistrates and reported the words that Paul had said to the Philippian jailer, and the **magistrates became afraid** once they learned Paul and Silas were Roman citizens.

Vs 39 - So they came and apologized to them. And they took them out and asked them to leave the city.

The magistrates came to the jail and apologized to Paul and Silas. Then they lead them out of the prison and asked them to leave the city. To apologize and then to lead them out of the city themselves, was an open acknowledgment of the fact they were in the wrong.

Notice, they asked them to leave the city, it is the imperfect tense, asked and kept asking them to leave the city.

Vs 40 - So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.

They went out of the prison and rather than leaving the city they went and visited Lydia and her family. Did you catch what Luke wrote? They left the city! It appears for reasons that are not mentioned Luke stays behind in Philippi, **we would guess to help pastor the church.**

The first-person pronoun "we" will pick back up in chapter 20.

Also, it appears that they met up with some of the brothers, and they encouraged them and departed.